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Christian Education. Quo Vadis?

C. I. McLaren

Who are the Girl Reserves?

Mrs. A. H. Norton

Mother-Daughter Father-Son Banquet

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APRIL, 1924.

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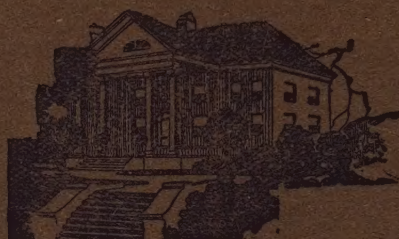
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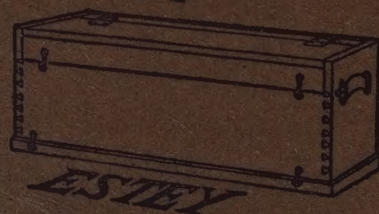
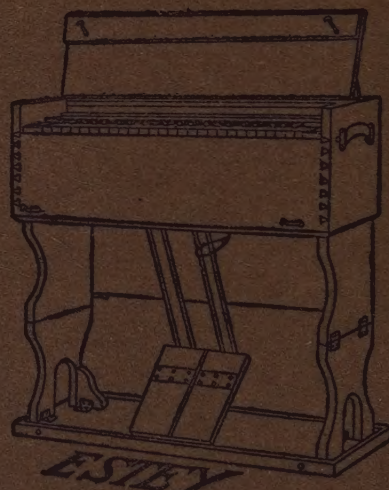
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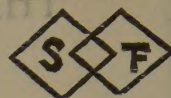
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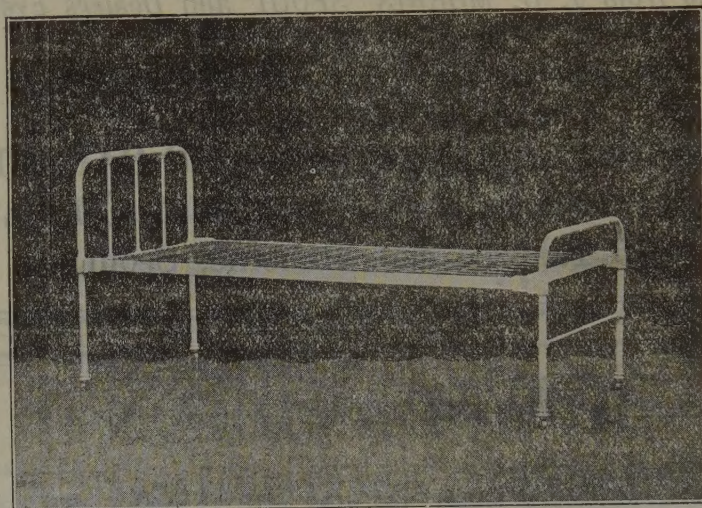
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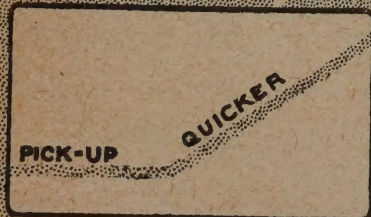
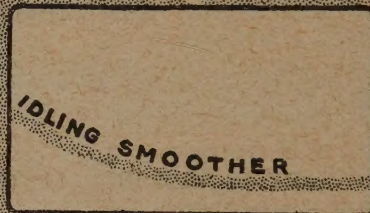
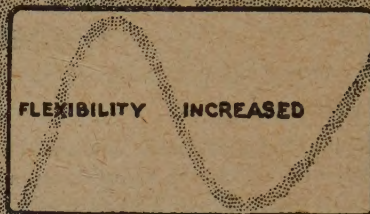
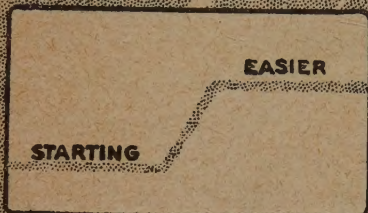
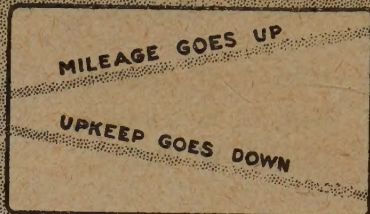
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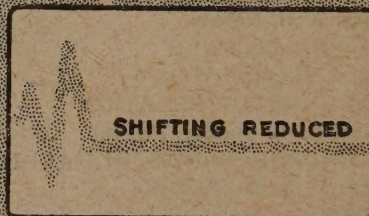
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Issued by the Federal Council of Evangelical Missions in Korea

VOL. XX.

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Editorial.

The United States—A Theocracy.

PERHAPS no words have been more frequently upon men's lips during the past five years than "republic" and "democracy," which mean, the government of the people, by and for the people; and there are no words more frequently and more completely misunderstood! There neither is nor has been any successful popular government on our planet, nor can there be for the reason first of all that man is incurably religious and therefore cannot consent to the over-lordship of his fellows. Consciously or otherwise he assents only to the domination at a Supreme Being, thus indorsing the scripture declaration of Jehovah, "By me king's reign, and princes decree justice." Hence sovereigns claim to rule by *divine* right of kings, and the republics and empires of the past that have succeeded, have commonly deified their rulers; which also is the method of intelligent procedure down to date. Thus, not democracy which means people's rule, but theocracy which means God's rule really is and must be the regnant word!

THE earliest theocracy was established by Jehovah who called Abraham saying, "Get thee out from thy country and from thy kindred and from thy father's house unto a land that I will show thee and I will make of thee a great nation, through which all the families of the earth shall be blessed; numerous as the sands on the seashore and for brilliance as the splendor of the stars!" And "Abraham obeyed God," says the record, "and he went out, not knowing whither he went." The outcome has been the Jewish nation which under God produced Jesus, the Christ, who finally, is to have domination, "From sea to sea and from the river unto the ends of the earth."

THE United States of North America are *not* a republic but a Christian theocracy which is plainly evinced in its origins. The original founders of the United States were the Pilgrim Fathers, who, refusing to conform to the English state church authority, being persecuted for conscience' sake, heard God's call and like Abraham of old got away from country, home and kindred, steering first to Holland but finally across the Atlantic to the wild new world, that there they might have freedom to worship God as they believed they *ought* to worship him. In the covenant drawn up in the cabin of the Mayflower during the sea voyage, their thought emerges that they "hoped also to give the gospel to the dwellers in those remote parts."

THESE Pilgrim Fathers having landed on Plymouth Rock, first constructed habitations which should protect them from the rigors of winter, after which they built a church edifice, then the schoolhouse and finally Harvard College, thus surely providing that an educated gospel ministry might not be wanting. During their emigration transit they moulted most of the old world's flummery, yet strange to say clung for a considerable period to the union of church and state, which had caused them so much trouble, only regular members of the church being permitted to vote.

THESE English colonists grew and prospered and would have continued their connection with England had not their rights as Englishmen been denied them, whereupon they carried their cause to the court of Heaven in their immortal Declaration of Independence, claiming therein not their rights as Englishmen but their privileges as sons of God. The opening language of the Declaration reads, "We hold it a self-evident truth that all men are created equal and are endowed by their Creator with inalienable rights, such as life, liberty and the pursuit of happiness." Then rehearsing their wrongs at the hands of England, they declared:—"Appealing to the Supreme Judge of the world for the rectitude of our intentions, we declare that these colonies are, and of right ought to be, free and independent states; and for the maintainance of this declaration we mutually pledge our lives, our fortunes and our sacred honor." Our fathers made good their declaration. How? Because God, to whom they appealed,

"Stood within the shadow
Keeping watch above His own."

WHEN later in the convention which framed the Constitution of the United States, the members had toiled fruitlessly for months with no prospect of getting anywhere, Benjamin Franklin arose and said in effect, "Mr. Speaker, through our selfish shortsightedness we are imperilling the liberties of the world, and are in danger of sending our names as a reproach and a by-word down to future ages. The Bible says, 'Except the Lord build the house they labor in vain that build it, except the Lord keep the city the watchman waketh but in vain.' I therefore move, Mr. Speaker, that this convention elect a chaplain to open the daily sessions of this body with prayer, that divine wisdom be vouchsafed our deliberations." This motion was carried and a chaplain was appointed and one has ever since officiated in the Houses of the Congress of the United States. Oaths are administered on the Bible throughout the nation. More striking still, a chief justice of the supreme court of the United States has ruled that Christianity is the fundamental law of the Constitution of the United States. It is true that this is an unwritten law, but it is none the less virile, as is true of some great English laws, which may be called laws by common consent, which are of highest rank, rating seemingly among the axioms and intuitions of humanity, as does the common slogan, "Nothing is settled till it is settled right!"

IF WE are asked, How about slavery? we answer:—The constitutional convention supposed it had arranged that slavery should eliminate itself, but when its perpetuity was demanded, the irrepressible conflict was joined with the result that slavery was extirpated and the constitution amended forthwith. When during 'the war for union,' a maddened mob surged up Wall Street for the destruction of The World Building it was suddenly confronted, halted and dispersed by a man who cried:—"The Lord God Omnipotent reigneth! Clouds and darkness are round about Him, justice and judgment are the habitation of his throne, mercy and truth shall go before His face—the Government at Washington still lives!" The mob melted away and to the question, Who spoke those wonderful words? the answer was, James A. Garfield, who later became president of the United States.

PERHAPS the most truly Christian of the presidents of the United States was Abraham Lincoln, "Whose heart was as big as the world, yet had no room in it to retain the memory of a wrong." His Gettysburg memorial speech, though brief, yet had room for God, its climax being, "That, *under God*, this nation may have a new birth of freedom; that government of the people, by the people and for the people, shall not perish from the earth!"

Christian Education ! Quo Vadis ?

DR. C. I. McLAREN.

IN THE storehouse of my recollections is an amusing incident concerning our educational work. From time to time I like to take out this missionary joke ; to enjoy it and to share it with others. A missionary was telling me eagerly of the plans and methods he would like to see introduced into the school of which he had just taken temporary charge. He had ideas for starting new societies among the boys, for bathing facilities connected with the school, for the promotion of school esprit de corps, for all sorts of delightful innovations ; but alas, it was not feasible ; he was to be there so short a time, and the permanent principal would not be specially interested in these matters. "And what" I asked, "are the special interests of the permanent head." "Well, I don't know that he has any." A pause, then brightening, "Oh, I think perhaps *he is interested in the education !*"

In our mission schools and mission policies, let us not overlook the fact that the thing that justifies the existence of a Christian school is a special, unique and peculiar Christian educational ideal, different and distinct from any other educational ideal.

We hear discussions as to whether our schools should primarily be institutions for training Christians who are to become the future leaders of the church, or evangelistic agencies to reach the youth of the community. But is either of these conceptions fundamental enough ? The necessary and fundamentally adequate reason for the existence and continuance of a Christian educational system would seem to me to be our distinctive Christian educational ideal, and educators in whose souls burns the necessity to translate this ideal into the lives of men.

Educational aims, other than Christian, there are in plenty. Commercial systems which equip for money-making positions and for lucrative professions ; scholastic systems

which produce cultured and perhaps thoroughly selfish scholars ; secular systems which effectively destroy the 'superstition' of a spiritual reality vital to the affairs of men ; patriotic and nationalistic systems of which the fruit is the calamity of a selfish nationalism.

We Christians believe that Christ came to redeem the world. We believe that no field of natural human endeavour and interest can be allowed to remain outside that redeeming purpose ; emphatically educational ideals and systems must be so redeemed.

Christ taught us that we were to love the Lord our God with all our heart and strength and mind ; and our neighbour as ourselves. Nought less than that ideal, with all its implications, social, intellectual, spiritual, must be the goal of our Christian educational system.

Dean Swift tells us how the traveller Gulliver found the little kingdom of Lilliput split over one great and burning issue. Two parties were struggling for the mastery and hopelessly divided on the question whether the egg was to be broken at its big or little end — this before the great American nation had arisen, and by breaking in the middle and eating from a cup had solved the problem inherent in our British custom of eating from the shell.

Might not some of our problems :—Are the schools to be training grounds for Christians or evangelistic agencies ? What proportion of non-Christian students should be admitted ? Should religious instruction be voluntary or compulsory ?—might not such and like smaller questions find their easy solution as the church enters into an understanding of all that is involved in her majestic task and vocation, her commission to "disciple all the nations ?"

Take for instance the proportion of non-Christian students. If Christian ideals of sacrifice and service did practically so pervade

the atmosphere of our Christian schools, where would be the danger of the schools "being flooded with non-Christian scholars?" In the days of His flesh, of the Master's teaching men said, "This is a hard saying; who can bear it?" From that time many of His disciples went back and walked no more with Him. Would it be worth the while of any student, whatever his profession, whose life continued to be dominated by motives of self-interest, to continue within an educational system of which the motif was essentially Christian? Must we not confess that the products of our educational systems, Christian and non-Christian alike, are all too seldom graduates in the school of humble service and too often self-esteeming as above the lowly tasks of life?

I find myself in no position to cast a stone at others. I know too well the false diffidence that has restrained me from doing in public some unconventionally humble task to serve myself or others, and how embarrassed I would find myself earning a day's wage for my livelihood in certain quite honourable employments. Yet it remains true that "the Son of Man came not to be ministered to, but to minister," and as St. John tells us, "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God, took a towel, and began to wash the disciples feet."

Moreover there is not merely the lack of respect which in the common estimate attaches to menial and manual work; there is the hardship and the deadly dullness of it too.

I was painfully arrested by the reason advanced by one of the educated and most prominent leaders of the Labour Party in Great Britain—a man who is now holding cabinet office—as the imperative one necessitating much larger pay and shorter hours for the miners. A miner's work and working conditions are such, so he asserted and seemed compelled to take for granted, that the miner cannot possibly find himself and his life there. If he is to live at all it must be in his hours of

leisure when his work is done. If this be so, could there be any stronger indictment of our industrial system and the ideals, educational and general, upon which it rests? One's work at best a necessary evil; what a nightmare! How can we tolerate so great an evil? For us men and for our salvation the Christ endured a life of hardship and a death of shame; but of His work He could say with holy joy, "My meat is to do the will of Him that sent me." Not till a man's work in society can also be his meat, are our industrial systems and our educational results in accordance with Christ's saving purposes for men.

May I digress a little? At our last Federal Council meeting we affirmed the principle of a living wage for our servants and other mission employees. A committee is actively at work gathering data as to what constitutes such a wage. "Man does not live by bread alone." If a domestic servant in a missionary home cannot feel and see that his work there can also be his vital share in the work of God's kingdom in this land, then it matters not how many yen per month he may receive; he is not in the work nor receiving the wage by which a man can live.

At the Severance Medical College the proposal has been made of including Bible study as part of the regular course for the medical students, and a committee has been appointed to prepare a suitable four years' course. Should it be compulsory? Obviously to think at once of compulsion and of the freedom of our Christian choice is to think in contradictions. That does not mean, I think, that we cannot quite naturally and inevitably include such Bible study in the curriculum we provide for our students. Indeed, if we are convinced that the Christian faith has a unique contribution to education, if it is for us of the essence of life and thought—not a mere pious addendum to the affairs of real and practical moment—then logically we scarce could give it any other place. If these be our convictions, to refrain from such action, whether on account of prejudice from within or pressure

from without, would seem to me to stultify ourselves as teachers. If, for instance, a student were to propose coming to my course of lectures on neurology, but explained that as he was a thorough-going materialist it would be necessary for him to absent himself from the lectures that introduced psychological considerations into our problems, I would realize that what I had to teach had as its essence something other than what such a student was prepared to learn, and I would suggest to him that he should find some other teacher.

Three reasons suggest themselves to me why the Bible and the Christian faith should be given a place in the curricula of the technical and vocational schools (such as a medical school) of our Christian educational system.

First, there is the obligation upon every institution that calls itself educational to stand for training in the broader realities of our common human life. We have heard of the epitaph of one of whom it was written, "He was born a man and died a merchant." We cannot afford to contemplate those *born* men as dying doctors or lawyers or even ministers and missionaries.

In the second place I would advocate that the Bible be given a place in the regular studies of a technical school, so that the very technicalities of the school might be the better taught.

I can conceive of no more fundamental prerequisite for successful research in a science school than the attitude of mind which Christ inculcated when He laid down the principle which underlies all scientific investigation, "Seek and ye shall find." I conceive of no more vital study for a law school than the great themes of divine law and grace with which the scripture is charged. In my own subject of psychoneurology it has been from the scriptures and from my Christian faith that I have learned the open secrets I count most vital in the treatment of disease. Naturally, I advocate a policy which would bring medical students into contact with the Great

Physician and to a study of His attitude towards and His mastery over disease.

Yet a third reason. It comes to me from my personal experience. The state educational system in Australia, where I was educated, was a strictly secular one. From the university, which was the official lecturing as well as the examining and degree-granting institution, religion was entirely excluded. Affiliated with the university were various residential colleges, (resembling somewhat the Oxford and Cambridge systems) founded by religious denominations where in addition to the tutorial help and social bond which they provided, college prayers and other religious exercises took their place in the life of the students. This dual system was in many ways satisfactory, yet to my student mind and to the minds of many other students, there was somehow conveyed by this arrangement the idea that religion was not quite as intellectually respectable as other subjects which engaged our attention. If the Bible is to take its proper place in the minds of students, let it at least take a regular place in the curriculum.

Finally, if in fact we Christian educators have a unique contribution to make to education, let us make no secret of the fact. To witness by word and work, to manifest and give realisation to the Christian ideal of education and life in the civilisation and society in which we find ourselves—this is the romantic adventure to which we have been called.

The adventure has its inevitable and unescapable risks. One is the risk of being misunderstood whether by government authorities or by the student body. And we must exercise ourselves to remove, so far as in us lies, occasions for misunderstanding.

As educationalists we should show ourselves ready and accommodating in complying with educational regulations; as those whose duty it is to obey the law, we should demonstrate ourselves amenable to government authority; towards the student body too we must show ourselves in vital sympathy with their

aspirations after a broader life; for Christ came that men might have life and have it abundantly.

From the Government of Chosen we have had quite signal consideration and concession; from the student body the appreciation of a clientele crowding our schools. This is the day of our opportunity. But not of a facile opportunity. Neither easy compromise nor complaisant friendship nor irenic concession must rob the peoples whom Christ came to save of the witness His followers ought to bear. For let it be plainly said that between the ideals of the 'great ones' of this world to exercise authority and lord it over men, and the purpose of the Son of Man who "came not to be ministered unto but to minister and to give his life a ransom for many" there is a mortal conflict. Between the spiritual fulness of the Christian ideal of education and an ideal which sets nation and nationalism first, there is a conflict of claims which no compromise can cure. History demonstrates that to worship nationalism means ultimately to destroy the nation. Big across the tragedy of the World War are written in letters of blood and ruin, warnings of the peril in which they stand who stand not by Christ's law of love and service to God and neighbour.

Loyalty and respect for the great ones who have gone before are virtues which it is due that the state and education alike should foster. Is it too much to hope that the products of our Christian education should prove themselves men and women, who, seeing clearly, are prepared to speak plainly of the national sin and national peril involved, when there is rendered to the spirits of dead men, however great, the worship which is due alone to the Most High?

If practical loyalty to the law of Christ brings conflict and sacrifice—and our Lord and Saviour has plainly told us that to meet trouble and hatred is an inevitable part of the experience of those who would apply His law to life—let us accept the issue. So, ultimately, perhaps only so, can we serve

and save those who may most suspect and misunderstand. For it is the Lamb of God that taketh away the sin of the world, and it is those who are prepared to be followers of the Lamb in self-sacrificing love who share and can win His victory over the world—the victory of saving men and nations from their sins; the victory of the Christ ideal, the victory of the coming of the Kingdom of God.

Suggested Bible Course for

Severance Union Medical College

IT IS of interest to be able to report that the faculty at Severance Hospital has drawn up and adopted a tentative scheme for a four years' course of Bible study.

There is to be no emphasis or compulsion of attendance, but the hours for study are to find their place in the ordinary time-table with other subjects of the curriculum.

In drawing up the course two objectives were held in view; one, to provide spiritual food and spiritual upbuilding for universal needs of the human soul; the other, to meet some of those special perplexities which come to these men as learners in science, as students in medicine, and as members of a class and generation which in this day in Korea, are being subjected to a very special storm of intellectual and other difficulties.

The first year brings the freshman entering on the preparation for his life-work into contact with the challenge and the inspiration of the life and teachings of the Master. In the second year attention is given to the Old Testament. It is hoped by this means to correct an admitted weakness in the training of many members of the Korean church—their comparative unfamiliarity with the Old Testament. At the same time it was felt that such a study was admirably suited to illustrate to science students the working out in human life and in history of God's great law of cause and effect. In the third year an attempt is to be made by members of the faculty or other specialists, to bring such light as their experience and

Christian faith may have brought to themselves, to bear upon some of the problems that are pressing hard upon our students. Then follows a devotional course from the Psalms and the Prophets, and finally, as men draw to the end of their time with us, they are to be brought in contact, as at the beginning of their course—this time through the writings of St. John—with one greater than law or the Law—with Him through whom have come Grace and Truth.

The syllabus of study is appended.

1st year—Studies in the life and teachings of Christ—(such as Bosworth's, or based on a harmony of gospels)

2nd year—Old Testament studies. History of God's working in the life of nations and individuals. An outline of O. T. history and character studies.

3rd year—Topical studies. Some suggested subjects to be taken up by different teachers, specialists in the line:—The

nature of man and God's method in creation. Scriptural view of sex, marriage, &c. Christ's miracles, in the light of medical science. The psychotherapeutic value of the Bible. Scriptural teachings re sanitation, personal hygiene, &c. The nature and value of the scriptures. Christ's teachings concerning the nation and the kingdom of God. The teachings of Christ concerning property and class distinctions. Christ's birth, death and resurrection.

3rd year—3rd term, 1st year, 4th term—Devotional studies in Psalms, Proverbs and Prophets.

4th year—2nd and 3rd term—John's Gospel and First Epistle—The character and work of Jesus Christ as revealed in them.

Suggest 1 hour a week to be scheduled either in a free period to be arranged and voluntary, or as a regular part of the school curriculum.

An Annual Mother-Daughter Father-Son Banquet.

W. M. CLARK.

ON THE evening of George Washington's birth-day there gathered in the spacious assembly room of the Japanese Y. M. C. A., in Seoul, a merry company of young people. I use the words 'young people' advisedly, for all who were there that night, regardless of years, were young at heart, and happy in the companionship that the gathering was intended to emphasize and to further.

The occasion was the inauguration of what is to be an annual dinner at which the Boy Scouts, the Girls Reserves, their parents and all advisers and officers, shall get together for a bit of merry comradeship and for council, too, about things of common interest.

There were 95 guests invited and very few failed to come. It was a very cosmopolitan gathering and one could not fail to be impressed with the fact that here was a practical lesson in international friendliness that was

worth much more to the young people present than any amount of bare exhortation.

Mr. Liang was there, representing the Chinese Y. M. C. A. He is a graduate of a university in Peking, and as one listened to his few words of well-chosen English, it could not but confirm one in the belief that God has indeed made all mankind of one blood and the gospel which we profess is a possession for all peoples! As a representative Korean Mr. Ryang Chu Sam was present, and his remarks, as always, were witty and interesting. Representing the Japanese, Mr. T. Kasaya and his wife, connected with the Japanese Y. M. C. A., made appropriate remarks and the hearty applause given all these speakers showed how much their remarks were appreciated.

Mr. Y. Oda, Secretary in the Government-General, was unable to be present, but we

are told that he is at present organizing a boy scout group among the Japanese boys. Mr. A. W. Taylor, who has given the boy scouts a plot of land on which to build a hut, together with the materials necessary, was also unable to be present. Father Hunt of the Church of England was present, having shown great interest in all movements to help the boys and girls of Seoul for a number of years. The British and American Consuls were invited, but one was sick and one was not present on account of the recent death of ex-President Wilson. We were glad, however, to have the American Vice-Consul, Mr. Dieson, with us in an unofficial capacity.

The members of the scouts troop council were all there, viz., Messrs. J. H. Morris, B. P. Barnhart and J. W. Hitch, as well as the indefatigable scout-master, Mr. W. L. Nash, and his able assistants, Messrs. J. V. Lacy and J. A. McAnlis. There were present twenty-one scouts and cubs, only one being absent, and that on account of sickness. The charter of the boys scout troop dates from Feb. 1st, 1923. The father-son movement in the world is usually celebrated between the dates Nov. 11-18th, but here in Seoul it was thought best to change the date and to combine with it a recognition of the girls' reserves so that the two might be celebrated in one annual dinner.

Rev. J. W. Hitch was the witty toastmaster of the occasion, and those responding to toasts were, Mrs. F. H. Smith, to the toast—"The Girls Reserve—An Ideal Daughter;" Miss Winifred Davidson, to the toast—"The Ideal Mother from a Girl Reserve's viewpoint;" Dr. B. W. Billings, to the toast—"The Scout—An Ideal Son," and Master Robt. M. Moose, to the toast—"The Ideal Father from a Scout's viewpoint." The guests were delighted at the responses of all, but it is safe to say that none aroused greater enthusiasm than the responses of the two representatives of the organizations we had met to honor—Miss Winifred Davidson, for the girls, and Master Robt. Moose for the scouts. Their responses were characterized by poise, clearness of ex-

pression and a thoughtfulness that made all of us proud of them!

Mrs. A. H. Norton has done a splendid work for the older girls of the community by organizing them into the girl reserves and by her constant efforts in their behalf. The white uniform of the reserves is very attractive and the standards of the organization, which is allied to the Y. W. C. A., are such as to help the girls to 'face life squarely' and to build up a sincere and helpful womanhood.

The girl reserves in Seoul number fourteen, three English and eleven Americans, and they were organized in July, 1923. There were twelve present at the banquet. In addition to the supervision that Mrs. Norton gives to this organization there is a 'Court of Awards' made up of the following members:—Mrs. W. C. Kerr, Mrs. J. H. Morris, Miss Norton and Mr. G. A. Gregg.

While not many of the stations through the country have enough boys and girls of an age suitable to organize the boy scouts or the girl reserves, still the work being done in Seoul and elsewhere should prove an inspiration to all to do as much as is possible to help the fine young people who are growing up in this land, far away from the home-lands, to master those principles for which such organizations stand. There is a great opportunity in this land where so many nationalities come together, to impress upon the young the need of thinking not only in national, but in international terms. Such thinking will broaden and deepen one's own sense of responsibility as a loyal citizen of the homeland and will enable one to see the good points of another civilization and to sympathize with the aspirations of other peoples. At this delightful banquet in Seoul there sat down together in amity representatives of at least the following nations:—China, Japan, Korea, Great Britain, France, Belgium, Germany, and the United States. If the grown folks in these nations would only be as sensible, how soon would we be able to do away with points of unnecessary friction!

The Seoul Foreign School.

H. T. OWENS.

THE photographs at the front of this issue introduce you to the Seoul Foreign School in its new home, into which it moved about the first of October last.

The school was organized in 1911 and was housed in a building erected for the purpose. For several years past the number of students has been so large that the old building became too small, and the need for larger quarters became a pressing one.

Fortunately Mrs. William P. Schell who visited Seoul in 1919, was impressed with the need and decided to recommend that \$15,000 of the legacy left to the Women's Board of the Presbyterian Church by Mrs. Russell Sage, be given to the School Association. This recommendation was concurred in and the appropriation made.

One day in June, 1922, that stalwart friend of the children, Mr. J. H. Morris, informed the committee that the Lefevre property on Legation Street, adjoining the Russian Consulate, could be secured. It seemed quite a responsibility then to get behind a proposition that meant the raising of an additional ¥30,000, but the committee did not hesitate and authorized Mr. Morris to close the deal.

The property was secured. It consisted of 1,405 tsubo (about one and one-sixth acres) with two substantial brick buildings, one of which, with comparatively slight alterations, meets the present needs of the school, and the other will serve for residence or other purposes. Owing to a lease being in force, the building designed for the school could not be taken possession of until last summer. The interior was remodelled, providing two large and two medium-sized class-rooms, a teachers' office, and ample hallways and cloak-room space. Modern plumbing fixtures, including a drinking fountain and a ¥3,500 steam furnace have been installed. The whole has cost within ¥60,000.

It is gratifying to report that this whole amount has been covered by the donation already mentioned and by subscriptions. Three sums of ¥1,000 each were contributed by business men or firms, and all of the larger firms have given in proportion. Missions, missionaries, business and consular people have subscribed liberally, and three of the co-operating missions have put generous quotas in their estimates. A Korean friend gave ¥200, and several visitors from abroad, hearing of the campaign, have given generous amounts. At this writing, the association is in debt to the bank for about ¥12,000 which amount is steadily being reduced.

The school began with one teacher, and increased the number to three, as need arose. Beginning last September, the staff was enlarged to four. In addition, there is a special teacher for French, and two missionary ladies are teaching music. Classes in physics are taught in the laboratories of the new Science Building at the Chosen Christian College.

Beginning in April, the Presbyterian mission will assume the full support of one of the teachers. Another mission will double its annual subsidy. It is expected that most of the business firms also will join as cooperating units with the missions in support of the school.

There are 78 pupils enrolled, 62 in the grades and 16 in the high school. The following nationalities are represented:—American, Canadian, English, French and German. Two come from non-resident families. The annual budget for operating expenses is ¥14,000.

During this spring several tennis courts will be laid out in the ample play-ground space. The property is susceptible of considerable development. A committee is at work on a program for the permanent lay-out of the property, and to secure an adequate endowment.

One plan that is mooted is to add a second story to the present school building, (the foundations being solid,) to be used as an assembly and concert hall. Such a hall could also be used by, say, the language school if

need arose, until the school itself required it, or as a meeting place for the Seoul foreign church. These, however, are for the future. Meanwhile, the Seoul foreign community is proud of its new acquisition.

The Missionary as Personal Conductor.

Part IV. Among the Churches.

ROSCOE C. COEN

IT IS still raining. Get your umbrella and let's go up to church. There won't be many people out to-night. We must take a candle to light our way for there are all sorts of open sewers to cross, and various kinds of filth along the path which we shall wish to avoid. It is much better than in the early days, but the sights and smells of Korea are yet repulsive to foreigners. Sanitation is not a hobby with the natives, and they pay a heavy toll in life—especially among their children—for their neglect.

This building is the church. Even in the moonlight you can see how low and small it is, and that it has a straw roof. Nevertheless, this house of God corresponds very favorably with their own houses, and moreover, the people are proud of it because they built and paid for it themselves. It is theirs—not a church built by foreign funds and given to them.

Take off your shoes and leave them here by the door. We shall sit on the home-made wooden benches up in front. You see the people all sit on little round straw mats on the floor, the men and boys on one side of a curtain and the women and girls on the other. In a few places these separating curtains have been removed, but even then the men sit on one side of the house and the women on the other. We missionaries never initiate or hurry such changes. When they come voluntarily from the Koreans themselves we do not oppose them. Personally, I feel that until there are moral standards and stable charac-

ter to form protecting walls between the sexes it is well to have the curtain.

You are surprised at the way the people pray? Yes, every one from the children up prostrates himself face down upon the floor and prays to God before speaking to anyone else after entering the church. I confess I do not know how much real reverence and worship there is in it. It is a custom these people strictly follow, and like all forms, is liable to become dead and meaningless. No Korean Christian eats a bite of fruit or drinks a cup of tea without first offering thanks, as you will see many times during the next few days.

We will begin our services now. I am sorry you cannot help sing, but of course you can not read the words. You may recognize the tune, however, if it is a really familiar one to the Koreans. Anyway, I am sure that everything in the service will be strange enough to keep you interested. Our order of service will be, a song or two, a prayer, scripture-reading, preaching, another prayer, communion service, a song, and benediction.

Yes, it is all over. I never hold long services because we are going to have them two weeks in succession, you see. All the people are coming up to tell us to 'sleep in peace' before they go home. I am telling them that you are one of the many thousand Christians in America who by your prayers, gifts, and lives make our work out here possible, and they all say, "We are ten thousand times thankful." If you had not sent us the 'good

news' (gospel) we should still be lost in sin and ignorance."

Let's hurry down to our room. I am anxious to be alone with you and hear your impressions of a Korean church service. No, there will be no Koreans in our room to-night unless there is some very important business to transact with some of the church officers. I try to keep the time after the evening service inviolate. I need to have a little time each day away from the Koreans, lest the pressure of it all drive me wild. Even Jesus had to get away at times, you know. When no foreigner is with me I have magazines and books to read. After about ten days out one gets hungry to hear the English language. Sometimes when I have run short of reading material, I have even read the advertisements in the magazines. You will not be able to understand this feeling because we can talk to each other.

I knew you would laugh about the singing! At first it seemed funny to me, then it grated on my nerves, but finally I realized how well they really do considering that forty years ago no one in Korea knew a single tune. I am sure they sing our tunes better than we could sing theirs. I don't let their mistakes bother me any more. When they learn a tune wrong they usually make the same mistakes, so I just sing their way too. It is easier for me to change to their way, than for me to attempt to correct all of them.

Yes, it is disconcerting to have so many babies crying, and women talking, and old men walking around during the services. I don't know whether we shall soon be able to prevent it or not. I confess, that even yet, such things keep me from a spirit of true worship in a Korean church. It does not seem to disturb the Koreans much though.

You say the communion service was impressive and seemed to bring you into real fellowship with the Korean Christians. Your reaction is the same as mine was when I first came to Korea. I think it must be the usual feeling. Our Lord was very wise in instituting

such a sacrament. It is independent of race or language in its power to unite the hearts and minds of people in common worship, consecration, and service. Certainly in Christ we are all one.

Did you sleep well? I was so tired that I dropped off to sleep while talking to you. You didn't? Well I really am not surprised, with all the strangeness and excitement of yesterday and with a hard bed and an occasional mosquito and flea. These army cots are better than nothing but they come far short of the comforts of a bed at home. You will get used to the change, however, and become so tired in a day or two that you cannot but sleep.

Isn't this a beautiful fall morning? Everything looks so fresh and green after the rain. I am glad it has stopped raining for in a day or so the roads will dry so we can ride our wheels. When one has to lead them along they are quite a burden, but we must take them with us as some of our journeys between churches are very long. To-day we shall have to walk seven miles. I smell our breakfast cooking outside the door. Our servant has been up and at work for two hours or more. Here he comes with warm water for us to wash. Yes, he is a thoughtful man, and will anticipate most of our needs, making us as comfortable as possible. Breakfast is the easiest meal for him to prepare, for it is always the same, consisting of boiled rice, toast and coffee, and a fried egg. When we have tea I make it at the table with boiling water

I am glad you enjoyed your food, but I hope you don't eat too much, however, because it would be a bit unfortunate to run out of food before our two weeks are up. I guess your appetite will flag by the time you eat this same diet for 14 mornings in succession, especially after the bread gets hard and stale.

Never mind making up the cot! Our servant will make up our load and send it on to the next place. I know you are not used to having anyone wait on you that way, but he

likes to do it, and the Koreans will respect us more if we do not do it, besides, it saves lots of precious time for us in which we can do church work or rest. We will say goodbye to the Christians here, go directly to the next church, and be at our work again by noon.

See! The people have accompanied us to the top of the hill where they met us yesterday. Here we shall take our final leave and proceed alone. I am glad you called my attention to the crowd of people on the mountain-side. I should not have noticed it. It is a joy to travel with new people and see all the wonderful sights again through their eyes. We missionaries soon get so we don't see things of interest. Those people are offering sacrifices to their ancestors. All those small round mounds on the mountainside are graves. Twice a year, once in the fall and again in the spring, the people bring trays of food to set before the graves of their ancestors, and offer it to the spirits on the large flat stone in front of the grave. Oh yes, they know that the spirits do not actually eat it (in fact they take it back home with them and eat it themselves), but they say that the spirits eat a sort of spiritual aroma that arises from it—spiritual food for spirits—don't you see? Gradually the custom is decreasing even among the non-Christians, but millions of people do it semi-annually still. It seems foolish to us and yet I sometimes wonder what vestiges of superstition even we are carrying along with us in the name of religion.

Those last two places we visited were among the smallest groups I have. Neither place, as

you noticed, has a church building, but the Christians meet in the home of the leader. From here we go over a couple of very high mountain passes to the place where the helper lives. He could not come to meet us because his wife is sick. The woods on these two high mountains are full of deer, and some people report seeing occasional wild animals, such as tigers and wolves. Hunting is still very good in Korea. I have no gun, so never go hunting, but most of my friends do. The game consists of deer, bear, ducks, geese, and pheasants in abundance. One really needs both a high grade 30-30 rifle and a good shotgun when he goes out hunting. I have never felt able to purchase even one gun. One of our missionaries who travelled this district before I came to Seoul, used to carry a shotgun with him when itinerating and kill lots of birds for food. These mountains are beautiful and I love them, but a couple of big passes, like these in a distance of five miles, is about all a person cares to make in one day. We have been three hours on the way, but the helper's house is just around the bend in the road.

Here he comes to meet us now. He tells me that his wife gave birth to a child three days ago, with no one in attendance except himself, but that she is up and around now. Impossible, you say? No, not at all. Such is the common lot of country people. Child mortality is very high, too, as much as 60 or 70 per cent, I am told. Now, you see where medical missions come in, don't you?



Who are the Girl Reserves?

MRS. A. H. NORTON.

ONE OF the significant developments of recent years has been the rapid increase of organizations for girls and boys. A multitude of clubs, organized classes and associations have come into being.

Prominent among the girls' organizations are the girl scouts, the campfire girls, and within the Young Women's Christian Association there were the Rainbow Club, Be Square Club and others, but this organization was wise enough to see that if these could be united in one national organization it would be a great advantage, and so many of the principles used in these and the other organizations were gathered together and the girl reserves were started. While in America I was greatly interested in the girl scouts and the girl reserves, the two leading clubs known in all countries; and after returning to this country, when I was asked to form a girls' club, after serious consideration and consultation with others, the girl reserves were organized. We started with four charter members and now have fourteen members and judging from the interest shown, I think the girls are having pleasant and profitable times.

To quote from the Girl Reserve Manual, "The Girl Reserves, whose insignia is the blue triangle, are a part of a national and international movement for girls and women. The blue triangle of the Y. W. C. A. is already well known throughout the world today. The G. R. movement for school girls is composed of two sections, the junior high school and the senior high school. (In many communities there is a steady growth toward grouping the 7th, 8th and 9th grades into junior high school).

The younger girls in industry and business are composed of girls from different stores or factories. Each of these groups have their own programs to suit their various needs but the insignia is the same. It is the blue triangle

with the letters G. R. placed within, the three sides of the triangle representing health, knowledge and spirit.

The arm-bands have the blue triangle embroidered on them. The uniform is a white middie blouse worn with either a blue or white plaited skirt, a girl reserve blue tie with the triangle embroidered on one end of it, and a white duck hat. No one can wear the G. R. insignia until she has attended three meetings, learned the code, slogan and purpose, and been formally initiated.

There are five classes of reserves; the volunteers, the fourth reserves, the third reserves, the second reserves and the first reserves. As soon as a girl has passed the recognition test, learning the slogan, purpose and the code, and has won forty points from the honor list, she becomes a fourth reserve, and is entitled to wear a chevron, embroidered in G. R. blue, placed at the right of the triangle on her arm-band. Forty more points entitle her to a second chevron placed at the left of the triangle. When she has won 160 points and has four chevrons, two on either side of the triangle, she is a first reserve.

There are also, additional honors in token of which special insignia may be placed upon the arm-band. The highest award a G. R. may receive is the girl reserve ring. It can not be bought, but must be earned by observing certain requirements. The possession of this ring is the greatest honor that can come to a G. R. To secure this ring she must be a first reserve and then must work for the 120 additional points from the honor list to win the special insignia, and for additional fifty points making a total of 360 points. She is then called a special G. R. aide.

It goes without saying that activities should suit the needs and interests of girls of this age. They especially enjoy working for honors and some of the honors, in order not to

stress individual attainments too much, have as their object group standards. Prof. Kilpatrick, of Columbia, says in his article on 'how character comes,' "The aggregate of the person's responses constitutes his character. The child's surroundings should be rich in stimulation and possibilities, particularly must it be rich in social contacts. Encourage him according to his age, tastes, capacities, to engage in activities that challenge his efforts. Let many activities be purposes shared with others so that co-operation is necessary".

Working for honors in the girl reserves is rich in stimulation, as it is sharing a purpose and pledge with classmates and girl reserves all over the world. The reaching out for approval is more energetic when fellow creatures are doing the same things, and when these activities are shared with others co-operation, which is a valuable lesson to learn early in life, becomes necessary.

The satisfactory attainment of honors is judged by an examining committee, called a court of awards. When honors have been won in school, home, or church, the teacher, parent or pastor, certifies to this. We are very grateful to our court of awards for the interest and help they are giving us. Mrs. W.

C. Kerr, Mrs. J. H. Morris, Miss Norton, and Mr. G. A. Gregg compose the court. Mr. J. H. Morris also deserves a special word of appreciation for his many kindnesses to the organization.

The American national Y. W. C. A's purpose is, "to associate young women in personal loyalty to Jesus Christ as Savior and Lord; to promote growth in Christian character and service through physical, social, mental and spiritual training, and to become a social force for the extension of the kingdom." Each girl reserve company writes its own purpose, reflecting of course the purpose of the Y. W. C. A. and the G. R. slogan: "To face life squarely," and the code: As a girl reserve I will be—

Gracious in manner,
Impartial in judgment,
Ready for service,
Loyal to friends,
Reaching toward the best,
Earnest in purpose,
Seeing the beautiful,
Eager for knowledge,
Reverent to God,
Victorious over self,
Ever dependable,
Sincere at all times.



An Ideal Girl Reserve.

MARGARET WASSON.

Under spirit, in the honor list, is the following requirement:—No. 1. Write (not less than 250 words) and discuss ten ideals for a girl. (Two points.)

Margaret Wasson, who has become second reserve, submitted the following paper which proves that our girl reserves are working towards the ideal girl.

“**A** S A GIRL reserve I will be—” what? When a girl is initiated as a girl reserve she resolves to measure up to the ideal of the organization, to be, in fact, the ideal girl reserve herself. But what kind of a girl is this ideal? She would be four-square, developed fully along all lines.

First of all, she would strive to carry out in her daily life the teachings of her Master. This does not mean that she would be ‘goody-goody’ or solemn, but, on the contrary, as a true Christian is one of the happiest and most joyous of persons, so she would be a girl who would bring sunshine and happiness into the lives of all who knew her.

She would be intelligent, with a keenly tempered mind which would enable her to understand and enjoy both her daily lessons and the best class of books. She need be neither a ‘bookworm’ nor a ‘grind’ to be intelligent, but she would be the kind of student whom teachers like to teach.

If a girl has a wonderful mind and a weak body, she is not well rounded; so the ideal girl reserve would be healthy as well as intelligent. She would play and enjoy such games as tennis and basket-ball and she would do well in skating, swimming and hiking.

To be absolutely honest is to be fair and trustworthy, and these the ideal girl would most assuredly be. She would not waste her employer’s time if she were a girl in business, and she would not speak anything but the truth to her teacher if she were in school. If she were responsible for damaging something valuable she would be certain to inform the owner and try to pay for the damage.

Unselfishness is one of the most Christian

of characteristics; so our ideal girl would be unselfish. She would always be willing to help another person with any talent she might possess. She would never be so rushed for time that she would not stop to help an old woman across the street, or do any little service of that kind. She would in fact, “do unto others as she would they should do unto her.”

The essence of being courteous is to have a kind heart, which we know our girl possesses. But one also needs to know the rules of the game to be really polite. The ideal girl reserve would be courteous and so would know all those things which are good form. Of course she would not have the so-called surface politeness, but the real, genuine article which is more than skin-deep.

She would be sympathetic, able to appreciate the good work done by others and to see things through others’ eyes. Thus she would never be narrow or dogmatic, but would always see that there are two sides to a question. She would be forgiving for she would realize that often a hasty word or a slight is the result of the state of a person’s health and not of his real feelings.

“Variety is the spice of life,” and so this girl would not be exactly like every other girl. In her compositions or conversation she would strive to give a sentence an unusual twist, or to treat a subject in an entirely different light. If she painted she would not be satisfied to keep on copying others’ work, but would attempt something new and original.

The ideal girl reserve would be courageous. True courage is not foolhardy daring and it often requires more strength of will to stand

up for one's ideals than to take a dare to do some very foolish, dangerous thing. In the one case one is really brave, in the other one merely does what others expect one to do.

She would be obedient to her teachers, her parents and others in authority. If one can earn the lesson of prompt obedience early in

life, one can be exempt from many of the hard knocks one would otherwise receive.

So there she stands, our ideal girl reserve! A Christian, intelligent, healthy, honest, unselfish, courteous, sympathetic, original, courageous and obedient girl. Who of us can measure up to her?

Conference on Co-operation.

A. L. BECKER.

*Meeting of Representatives of the Policy Councils of the
Methodist Episcopal Church and the Methodist Episcopal Church, South.*

(Held at Pierson Memorial, Seoul, Feb. 5-6, 1924).

SOME things that made the conference a success:—

(a) The program committee made a happy selection of topics. The topics were live problems as was shown by the spontaneous and lively discussion after each paper was presented.

(b) Each paper was presented by an expert in a concise manner, and not only pointed out the problem but made practical suggestions as to the steps necessary for solution.

(c) The presence of the two bishops, Bishop Welch and Bishop Boaz, and their spirit of accord, was the greatest inspiration of the conference. Each bishop took his turn in presiding and in leading the devotional hour.

(d) The selection of an equal number of men and women missionaries and Korean pastors, made for the first time a triangular conference between the two missions, and thus presented a three-fold, complete front to every problem; all the phases of the missionary problems were presented by those who knew and were alive to the needs of their respective fields.

(e) The feeling of a desire to get together was mutual and earnest; nothing seemed forced. There seemed to be the

utmost harmony in the desire to co-operate wherever it would be practicable. Mere academic discussions were naturally avoided.

(f) All expressed their views frankly and seemed to be urged by a feeling of hope and optimism in spite of the superhuman tasks at our very doors.

Resolutions adopted:—

Report of Committee on Findings.

We, the committee on findings, appointed by the conference on co-operation, composed of representatives of the Methodist Episcopal Church and the Methodist Episcopal Church, South, in Korea, present the following recommendations:—

(1) That we look forward with confidence and satisfaction to the consummation of the unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, in the near future.

(2) That we recommend to our respective churches and missions the erection of a large institutional church in the central part of Seoul as a memorial to Dr. J. F. Goucher and Bishop W. R. Lambuth; that we proceed as circumstances may permit, with the collection of funds in both churches for such a project; that land be purchased as soon as suitable opportunity offers and funds are available; that

a committee of ten, (including two women) representing the two churches, be appointed to follow up this matter, and in consultation with the two bishops, to take such steps as may seem advisable and wise; and that in view of the problems and opportunities confronting the two churches in the important city of Seoul, we believe the erection of such a Union Institutional Church to be advisable, even though unification in the United States of America should be deferred.

(3) That the bishops be asked to take under consideration the appointment of well qualified persons for special work among students in the cities of Seoul, Pyeng Yang and Songdo.

(4) That a committee of six from the two churches (two lady missionaries, two men missionaries, and two Koreans) be appointed to prepare a plan for submission to our two annual conferences for the formation of a standing committee on Bible institutes and classes, the duties of which shall be to recommend courses of study, to fix the dates of special joint classes and station classes after consultation with those concerned, and after consultation with the bishops, to designate those who shall teach in such classes.

(5) That the boards of trustees of the Union Theological Seminary and the Union Bible Seminary for Women be asked to consider the advisability of a change in their calendars so as to allow the faculties and students to take part in Bible classes and other evangelistic work during January and February each year, and to submit this question to the two annual conferences for consideration.

(6) That the faculties and boards of trustees of the two seminaries be asked to arrange their courses of study so as to give all students at least one year of experience in the active work of the church before graduation.

(7) That the faculties of the two seminaries be asked to try to inspire their students to prepare for work in special fields of religious education, and to consider the advisability of giving a postgraduate course in this

department.

(8) That we ask the faculties of the two seminaries to devise definite plans for the enlistment of candidates for the ministry and women's work, and also to formulate a uniform plan for helping ministerial students—such plans to be submitted to the separate churches and school boards for adoption.

(9) That it is the sense of this meeting that we are heartily in favor of the union college for women on as broad and efficient basis as that planned for men; that we desire as full co-operation as possible with the Korean church from the very start, and that we desire the co-operation of other Koreans, in so far as this does not militate against the Christian character of the institution.

(10) That we approve the immediate co-operation of the two Methodist Churches in Ewha on its present site, under a temporary constitution approved by the authorities of the two churches, and that Bishops Welch and Boaz be requested to appoint members from the two churches with instructions to proceed with the organization of a zaidan hojin (legal holding body) for the college.

(11) That we recommend the appointment of a committee of four, two from each church, to consider whether the conditions of admission into the annual conferences and the plans for the care of superannuates may not be made uniform in the two conferences.

(12) That we recommend the appointment of a committee of four members, two missionaries and two Koreans, to consider the publication of special Methodist literature, and particularly of a union 'Methodist Bulletin,' it being understood that such a paper should in no wise be competitive with the 'Christian Messenger.'

(13) That we express the hope that in the future when either church revises its discipline the two bishops appoint a revision committee which shall endeavor to harmonize the Korean terms and suggest a common translation of ritualistic forms.

The M. E. Church, South, in Harbin.

J. ROBERT MOOSE.

THE CITY of Harbin, in Manchuria, is largely composed of three cities known as the Old Russian Settlement, the New Russian Settlement and Chinatown. It has also a large settlement of Japanese, besides a large population representing many of the nations of the world. Thousands of the inhabitants of the New Russian Settlement are refugees who have fled from Russia during the great revolution which has been going on since the World War.

The above-named mission was opened in Harbin about two and a half years ago after a visit made there by Bishop Lambuth and some members of our Korea mission. Mr. H. W. Jenkins was put in charge of the work and his first task was to erect a nice building which is now used as a residence for two families. Rev. George F. Erwin and his family were added to that work more than a year ago. Later the mission force was increased by the coming of two young ladies, Misses Rumbough and Wahl, thus making six members in the mission.

This work was opened in behalf of the Russian people and it is wonderful what a cordial reception they have given our missionaries. As yet no churches have been built; but regular services are held in rented buildings in three different parts of the city. Two primary schools have been opened; one of these has an attendance of about three hundred and the other of about seventy-five pupils.

The people being reached by the mission are from the middle and the higher classes. Although the buildings in which they hold their church services are not large, ranging in seating capacity from about one hundred to about twice that number, still the attendance is good, the buildings usually being well filled at the regular services.

All the Russians call themselves Christians, as they were baptized in infancy and later in childhood received into membership of the

Orthodox Church. They know little or nothing about salvation through faith in Jesus Christ, as they do not read the Bible and get very little of its teachings through their priests. I attended a service in the Orthodox Church and was much interested. All the worshippers stood, as they have no pews except just a few in the rear where invalids or very old people may sit. The whole service was conducted amidst strains of beautiful music on the piano and many stringed instruments. Amidst this music the worshippers come and as soon as they enter through the door they begin crossing themselves from chin to middle of chest and then across from shoulder to shoulder, at the same time bowing very low and advancing towards some life-size picture of Jesus, Mary or some of the many saints which hang on the walls or are on stands in the building. After some time of bowing and apparent worship, they light a candle, which they have bought, and leave it burning before the picture to which they have been bowing.

At the call of our mission in Harbin, Bishop Boaz requested Rev. M. B. Stokes and me to go and help in meetings for ten days or longer. The meetings continued two weeks, with services morning and night at one place, and only at night at the other two places; the attendance at all three places was very good although the weather was so cold that the mercury constantly stood far below zero. Brother Stokes and I both agreed that we had never preached to people in any part of the world where both the attention and the appreciation seemed better. At the close of almost every service we held after-meetings for instruction and prayer with those who were interested. These meetings were well attended and in our personal work with these people we found that they knew nothing of the new birth or the witness of the Holy Spirit. The

great truths of the Bible concerning sin and repentance, forgiveness and sanctification through and by faith in Jesus Christ, were unknown to them. We preached these great doctrines to these people just as we would have done in America and the Lord manifested himself in the presence and power of the Holy Spirit. Many of those who attended the inquiry meetings, with shining faces testified to a new-found joy. A good number expressed a desire to join our church.

Just one example to show the spirit in the meetings. Sunday night when I preached my

last sermon my subject was heaven. At the close of the sermon I asked all who would promise to follow Jesus, trying to live according to His teachings as given in the Bible, to come and give me their hand as a token of their pledge to try to meet me in the heaven of which I had been talking. About half the congregation accepted this proposition and when I looked into their faces I could not doubt their sincerity.

I thank the Lord that He gave me a part in these meetings in Harbin.

Prism Pages.

EDITH F. MCRAE.

In His Name.

IT HAD been a hard day for the missionary's wife. In order to give one precious hour of daily teaching to Korean Christian women she had been obliged in a measure to let other accustomed duties slide. The luncheon had not tasted quite as good as usual, the children were particularly noisy, and the expected letter from the little daughter in the homeland had failed to arrive. "If I could have just one little hour," thought the missionary's wife, "just one little hour to myself of quiet rest and meditation all would be easier." But the door opened to one after another delighted Korean guest until twilight began to fall. The last visitor she supposed had departed, so the missionary's wife drew up her chair to the fire, and with a deep sigh of weariness nestled back for a few moments of longed-for quiet.

A gentle tap-tap brought her again to her feet, and in response to her 'please enter,' the door opened softly to admit a sweet-faced little Korean lady, who, after the usual greetings, settled herself in another chair by the fire, and for a space both women sat quietly gazing into the glowing coals.

What magic is there in a bright fire to send the thoughts wandering back into the past? The missionary's wife had been back in *her* 'yesterdays' to be sure, but what of her little

Korean guest! The room was very still, so still that a falling coal made both watchers almost start and rouse. "Lady," said a soft voice, "I was just thinking of the past. Do you know for some years after I came to church I believed Doctor——, was God! I thought *her* medicine was *God's* medicine; *her* house *God's* house. I did not understand, and I thought every time God was mentioned that it meant the doctor. One day I saw her assistant in the dispensary make a face behind the doctor's back. I was terrified and expected to see him fall dead. Why, thought I, God sees everything, hears and knows everything. The doctor must know that the young man did this. And I thought how kind God was not to kill him for his wickedness,

"As time went on and I saw and knew other missionaries I became bewildered. Were *all* these people God? You cannot know how hard it was for me to believe and understand my mistake, and now I can scarcely realize how I ever learned that God is a spirit, and that the missionaries are God's men, God's women."

Interruptions came and the little old *lady* slipped out as unobtrusively as she had entered; but she had left with the missionary's wife her message of peace, of quiet joy, of strength. God's men, God's women! Surely

no other calling could be more satisfying, more noble than working *with* and *for* the King of Kings—interpreting Christ. The little old lady doctor has returned to Him whose exalted name she bore, whom she so faithfully, loyally and unselfishly served, and represented; but the name 'Dr. Kate McMillan' stands throughout this province of Ham Kyung for an inspiration to both missionaries and Koreans. 'God's woman.'

The Exercising Chair.

THERE was a stir among the members of the missionary's household. The cook threw aside the paper he had been reading and began hasty preparations for making a cake. The 'boy' ran to add an extra place at the supper table, and a general, expectant air became evident. Some one ran to find the missionary, another to find the missionary's wife.

What really was happening was the approach within the North Gate of a Korean country official seated high on his little donkey, and evidencing all the dignity imaginable. He had formed a strong friendship for the missionary and an even stronger liking for *cake*. He always carried with him fine gifts of hens, eggs, pheasants, and Korean fruits, and in turn he always wanted his fill of cake and one to carry home.

By the time the old gentleman had made his dignified descent from his perch on the donkey, handed him over to a servant and made his ascent of the steep hill to the missionary's house, a nice brown cake was waiting on the table, and the whole household was assembled to greet the guest. The old face shone with delight and soon he was seated at the missionary's right hand enjoying himself 'to the full.'

Probably that cake was too good, perhaps the poor old abused digestive organs were not strong. Sad to say, the guest soon began to feel a little queer and uncomfortable. He languished awhile, then a bright idea seemed to strike him and he sat up. "Pastor," said he to the missionary, "I want an 'exercising

chair.' I have poor digestion and my heart is weak, so that I cannot walk far; one of those 'exercising chairs' is the very thing for me." "Exercising chair," said the missionary, "whatever in the world is *that*?" "Why like *that*," said the old gentleman, seating himself in a rocking chair, and with an ecstatic smile rocking back and forth. "This is just what I need, please buy one for me. This is the kind I saw Miss——taking exercise in so often."

Needless to say Miss——had enjoyed many a good laugh, for she had a habit of rocking violently when alone and thinking out difficult problems.

The old gentleman received food for his soul as well as for his body. He never lived to get his 'exercising chair' but before he died the missionary had reason to believe he had learned to love and serve God.

God can let us use even such means as *cake* and *rocking chairs* to lead people to Himself. The above is one illustration of this fact.

A King's Daughter.

WE READ that the King's daughter shall be all glorious *within*. The King's daughter of whom I write, may have been, and surely was, all glorious *within*; but *without*, at the time of which I speak, she presented a sorry spectacle. For much of the short winter afternoon she had been trudging alone through deep snow. In contrast to the whiteness about, her clothing looked dirty and bedraggled, though she had managed to seize upon the best that was not under lock and key. A soiled cloth was tied up to keep her chin and ears from freezing, and a length of raw silk wound about her neck and mouth, made a picture quite grotesque. This 'King's daughter' had no *outward* trace of her royal parentage. A very tired, cold, wet, young Korean girl of eighteen is not a very attractive object you will agree. Who and what can she be to be out in the snow with darkness coming on, alone, unattended, and doubtless fearful of every passerby and sound about her! Each step seemed a burden too heavy for her to bear. But lights

soon appeared before her, and, to her joy she was safely in the arms of a company of Christian women, met for study with the missionary. Dry, warmed, and fed she was led to tell her story:—Sent to a heathen home in marriage, she could not forget the Christian teaching received in childhood. Her one over-powering desire was for baptism into the Christian church. Hearing that the missionary was seven miles away, she had run away with what clothing she could find, and walked through deep snow and almost impassable roads to receive the rite which so many young women in Christian lands would scarcely consider a privilege. This 'King's daughter' all glorious within, doubtless returned to her mother-in-law next day to receive a whipping, and her young husband's wrath and jeers. After all no outward hardship can take away the glory of those inward visions of that which is to come. What can harm a 'King's daughter'!

Filial Devotion.

DEVOTION to parents is one virtue Koreans never fail to appreciate. There is great beauty in the oriental tales of this nature, one of which was related to me today by a white

haired Korean gentleman, a Christian pastor. It was a day of scorching heat. A haze hung over the bare Korean hills; white, the sandy plains fairly radiated dancing waves.

Little Hang had lessons to learn and he was told to watch the house while his father and mother went out to weed the fields. A fir tree stood near the house on a hill where breezes from the sea blew their cool breath. Little Hang carried his books there, for the house was stifling and full of flies, sticky, buzzing flies. What a fortunate boy I am, thought little Hang, to have this fine tree just where I need it to study and watch the house!

Presently, however, he sighed, picked up his books, and went to sit in the hot, scorching sun. An hour later a neighbour found him there, and asked why he sat thus. "Well," said he, "I could not endure to sit in the shade, while my parents toiled in the sun. My work was my lessons, so I am, like my parents, toiling in the sun. Foolish sacrifice perhaps; but the seeds of greatness were there, and Hang became a great and famous man, and a fine Christian. Stop and think, young boys and girls.



Notes and Personals.

Births.

TO THE Rev. and Mrs. J. S. Nisbet of Mokpo, a daughter, Margaret Scott, on February 28th.

To Dr. and Mrs. W. R. Cate of Seoul, a daughter, on February 29th.

Leaving on Furlough.

Northern Presbyterian Mission :

Miss Marjorie Hanson from Andong, in April.

Rev. and Mrs. H. M. Bruen and family from Taiku, in May.

Rev. and Mrs. W. C. Erdman and family from Taiku, in May.

Rev. and Mrs. R. C. Coen and family from Seoul, in May.

Southern Presbyterian Mission :

Rev. and Mrs. L. O. McCutchen, Miss S. A. Colton and Miss E. E. Kestler from Chunju; Dr. and Mrs. J. B. Patterson and family, Rev. and Mrs. W. F. Bull and daughter, and Miss L. O. Lathrop from Kunsan; Miss Anna McQueen from Kwangju; Miss Anna Lou Greer from Soonchun; Rev. D. J. Cumming from Mokpo.

Mr. and Mrs. M. L. Swinehart of Kwangju on advanced regular furlough, in April.

Rev. and Mrs. J. Kelly Unger of Kwangju are paying a short visit to America this summer.

Australian Mission :

Rev. and Mrs. J. N. Mackenzie, from Fusan-chin, in April.

The two sons of the Rev. and Mrs. A. A. Pieters of Syenchun are leaving for the U. S. A. this summer to enter school.

Methodist Episcopal Mission :

Dr. A. G. Anderson and family of Pyongyang are leaving on furlough in June. They go to America via Suez.

Read "Jane in the Orient" by Mrs. M. L. Swinehart, the latest story of missionary life in Korea, published by Fleming H. Revell Co., New York. Copies can be ordered from the C. L. S.

Word reaches the office that Mr. Wachs, superintendent of the Haiju district, is ill of measles at Paik Chun, an outlying town on his district.

The engagement has been announced of Miss Kitty Newman to Dr. W. P. Gilmer, both of Mokpo.

The "Christian Messenger" has organized a "Subscription Contest" with prizes offered in three classes to each of the 13 provinces, for those who succeed in getting the largest number of subscriptions by April 30th. The C. L. S. is devoting Yen 200 to this purpose in the hope that a great number of workers will enter the contest. Full particulars are found in the columns of the paper. Korean fellow-workers, help us out !!

A few months ago a committee of Korean residents of Seoul turned over to the Severance Hospital the sum of twelve thousand yen with which to build an isolation hospital to be known as "Seoul Citizens Contagious Ward." The ceremony of breaking ground for the new building took place on Wednesday afternoon, March 5th.

We are sorry to report that Mrs. DeCamp, the wife of our Editor-in-Chief, is suffering from a broken arm followed by neuritis.

By special arrangement with the American Express Co., Inc., for the convenience of the members of our mission traveling on furlough, I have been supplied with a stock of American Express Travelers Cheques. These cheques are accepted by hotels, banks, merchants, etc., and without doubt this is the best way to carry your money. **In using these cheques you do not have to depend upon banks and banking hours.** While I secured these cheques for the use of the members of our mission, should you care to avail yourself of this convenience I will gladly supply you. **JOHN F. GENSO.**

Local checks from any part of Korea are credited on account by the C. L. S. at face value. The C. L. S. pays no collection fees at bank. Please pass this information on to Koreans living in towns where there is a bank. They will be saved the expense of buying a P. O. order, and checks are safe.

Persons wishing to have any change made in the prayer calendar for 1925 in the matter relating to themselves or other matter, will favor us by letting the C. L. S. know at an early date.

Dr. C. C. Hopkirk of Severance Hospital has just issued Health Circular No. I.

House for Sale. Our cottage at Wonsan Beach is for sale. Price reasonable and terms will be arranged to suit the buyer. Further information and particulars may be obtained from, **B. P. BARNHART,** Outside West Gate, Seoul.

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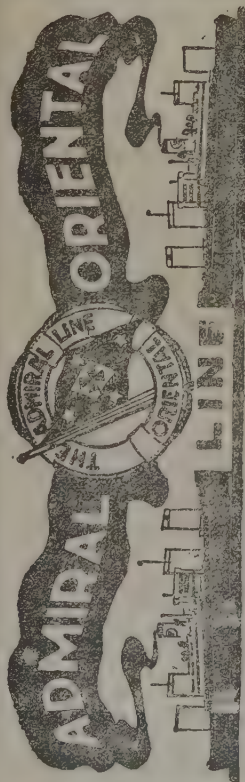
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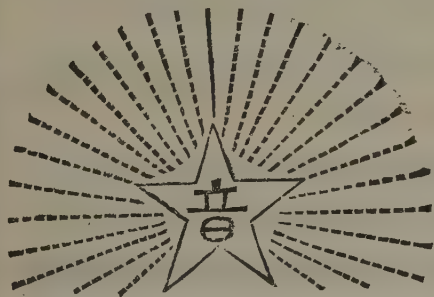
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